





decidedly attached ever since my mind became sufficiently mature to reason on subjects of general advantage; and I fully agree with our revered father Wesley, that the rules of life as prescribed in the discipline, are those "which the spirit itself writes on every awakened heart."

During my long and melancholy separation I have examined the doctrines and internal economy of several distinct branches of the Christian church, and occasionally attended their ministry; and I return to your communion with a clear and rational conviction that it is the best for me. I believe it is as nearly apostolic as the condition of society will permit, and that God has owned, and still does own, its ministry with his peculiar blessing.

I am far from limiting the operations of divine grace to our community, for in every nation, he that feareth God and worketh righteousness is accepted with him; but the means of grace in our own church are, to me, attended with a peculiarunction; and whether it arise from natural partiality, or any other cause, the effect is the same.

If I know my own heart, I was never more sincere than in adopting the sentiments of the New Jerusalem church, as they were first explained to me. I have no wish to enter upon these sentiments, or show you how I was led to perceive their fallacy. Such a detail might inadvertently wound the feelings of some who are sincerely attached unto that church, and would do no good. It is sufficient for me to remark briefly, that the new church claims to be founded on a new revelation or dispensation of divine truth, subsequent to the establishment of the Christian church, and in rejecting this claim the foundation is taken away and the superstructure falls.

Happy am I, that in this wreck of a highly ingenious theory, I am not left to wander in the barren desert, friendless and without a hope. My Father's house is not shut against a returning wanderer; and you, my dear brethren, have kindly taken me by the hand and invited me to a participation with you in all the privileges of those "who walk in the light as children of the light."

I regret exceedingly that this step was deferred so long, and that it is no longer in my power to return to that portion of the church from which I withdrew. It has pleased God, in his providence, to separate me from all local attachments, and previous to my removal from the city of New York, I did not perceive, so clearly as I have since done, that it was my absolute and imperative duty to seek a renewal of my connection with the Methodist Episcopal Church.

I regret also, that in a letter which is already before the public there is some mention of the Wesleyan Seminary, where I was once happily and successfully employed as a teacher. I have been long convinced that I totally misapprehended the motives of the trustees of that institution, and I discharge a sacred duty when I express in this public manner my hearty conviction, that they were actuated by conscientious principles, and a regard for the religious character of the seminary. At the time every thing was viewed through the distorted medium of prejudice; but I have long seen more clearly, and have often had occasion to recall to mind the admonition of the wise man, "Forsake not an old friend, for the new is not comparable to him."

In the ardor of zealous excitement, it was impossible for me to perceive how much personal and local feeling entered into my views and influenced my decisions, nor is it easy for a mind much excited to discover the misapprehension on which this excitement depends.

A more particular explanation is, perhaps, at this period, unnecessary; but I could not be quite satisfied to pass over in silence, a circumstance in which I fear too much blame has been attributed to persons, who, I am convinced, were at all times actuated by sincere attachment to the church, and by no unfriendly feelings towards myself.

In making this surrender of myself to God and his church, I have felt the importance of a full and candid examination of my motives. No action of my life was ever undertaken with more deliberate scrutiny, and I have not a doubt of its propriety.

It has been my fault through life to be guided too implicitly by strong and vivid feelings, but I have been convinced that we may be under the dominion of imagination and sophistry when we deem ourselves the ardent votaries of reason and truth; and, in this case, at least, my determinations have been formed only upon clear and rational conviction, and the only umpire I have admitted between contending opinions, has been the Word of God as contained in the Holy Scriptures.

Having been rationally convinced of the divine authenticity of that blessed book, and having, I trust, felt the power of its plain and simple truths in my heart, I have felt that I could safely trust to such an arbiter, and I have taken those truths in their literal and obvious meaning, because it is the obvious meaning alone which can be useful to common minds. I thence argue that this is the sense in which the Scriptures were intended to be understood.

I would have hoped that no member of the Methodist church has been led by my example to substitute plausible hypothesis for the simplicity of the gospel, and it grieves me much to reflect that my imprudence may have wounded the feelings or contaminated the faith of some who loved me.

To such, if any such there be, I would make the only atonement in my power, by exerting them to adhere steadfastly to our "ancient landmarks" and bear witness that there is enough of "good and truth" in our own church to lead us to heaven, if received with simplicity and faithfully improved. Though I avoid all collision with peculiar doctrines of the new church, it is not necessary that I should forbear to use all fair and honorable exertions to deter others from the danger I have incurred. Less than this would prove me heartless in the cause of my Master, and unworthy of a place among you.

I hope, dear brethren, that these concessions, though not required by you, will be satisfactory; and that the bond of brotherly love, which you have so cheerfully recognized, will never be vitiated until we are called from the church of God on earth to join the best societies that "circle the throne rejoicing."

There, if we are so happy as to meet, we shall no longer be subject to the fluctuations of this imperfect state, but shall be "pillars in the temple of our God, and go no more out for ever."

My heart warms with the subject, and I feel, while I write, a joyous anticipation of that glory, which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive." The energies of my feeble thought are insufficient to realize the capacities of my mind are inadequate to describe the joy and gratitude I feel in view of what the Lord is still doing for my soul. Separated by a mysterious Providence from all early associations, my lot is cast among those who "have felt the heart of the stranger," and I feel with the poet, that

"I cannot go  
Where universal love smiles not around."

The same kind Providence that clothes the lily of the valley and notes the fall of the sparrow, is still mindful of me, now as that care suspended even when I ventured into the dangerous and interminable waste of religious controversy.

Thank God I was not permitted to rest in error, or to feel any true peace of mind after the discovery of that error, until it was retracted and forsaken. Surely "goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord for ever."

Yes, dear brethren, I will, in the strength of our blessed Redeemer, henceforth walk with you in all the ordinances of the Lord's house, happy that I am permitted to unite with you on earth, with the hope of uniting with you in better and brighter worlds, in ascribing all glory and praise "to him who loved us and gave himself for us."

And now, may the peace of God which "passeth understanding," so guide and direct us, that henceforth we may walk together in mutual affection, uniting in those "labors of love," which our individual and relative situations demand; and may that charity which "never faileth" spread her elastic mantle over the weakness and unworthiness of your sister,

CAROLINE M. THAYER.

Adena, near Chillicothe, Ohio, Feb. 1825.

"ON EARTH PEACE—GOOD WILL TOWARDS MEN."



WEDNESDAY, JULY 6, 1825.

SPEECH

THE REV. JOHN N. MATTITT,

BEFORE THE NEW ENGLAND CONFERENCE MISSIONARY SOCIETY, JUNE 9, 1825.

MR. CHAIRMAN.—I cannot sufficiently express the glow of feeling that pervades my breast, as I rise on an occasion so interesting as that which has convened us in this temple of the Christians. I rise, sir, to second the resolution offered by my revered brother from New York—"That we heartily approve of the exertions that are making by the various denominations of Christians in Europe and America to send the gospel into all the world; and that the success with which these exertions are attended demands our warmest gratitude to God, and should stimulate all the friends of missions to redoubled ardor in this glorious cause."

In seconding this resolution, I feel myself on truly Christian ground—ground consecrated by the primitive Christians, on which they raised a noble temple to peace, concord, and unity: and although it has been shattered by the convulsions of contending parties, led on by a blind zeal, and many of its Corinthian pillars broken, thanks be to God, the dawn of the latter day glory beholds it rising from its ruins, beautiful and exact in its proportions, a goodly edifice. How great is already its extent! In the midst of Christendom is its centre, but where are its wings? See them rapidly increasing, and extending from the rivers to the ends of the earth. This day we throw its courts with joy, and hasten to plight our vows and join hands at its hallowed altar. What God and our holy religion hath joined together, let no man, with sacrilegious impiety, put asunder.

Never was there a moment more auspicious, or a crisis more imposing. The signs of the times are peculiar and favorable. The astonishing events of the past century—the glorious appearances in the Christian church—the fulfilment of prophecy—all conspire to raise our hopes and urge us onward to glory and conquest. The set time to favor Zion is come.—There is an increasing desire among Christians for the spread of true religion, a growing regard for the sacred volume, and an intense interest felt for immortal souls by the Ambassadors of Christ. The word of God, through the medium of the Bible Society, the honored daughter of the Missionary Society, is transmuting into almost all languages, and spreading among all people; and foreigners of the first distinction unite with us in promoting this great object. We see evident marks of the speedy downfall of all religions not founded in a revelation from God—of the return of the scattered tribes of Israel—and of the descent of the redeeming angel upon Jerusalem, the temple and city of the living God. We see, too, what is most encouraging, early prejudices passing away, party names and distinctions fading upon the Christian's banner, and a union of hearts, hands and purses, unknown to our fathers.

Never, during any former period, were such exertions made to carry the banners of the cross victorious around the globe. The circle of Christian benevolence has been astonishingly enlarged, and we do firmly believe it will continue to increase, until, like a golden zone, it encircles every mortal inhabitant on the globe. Are not these things the sure precursors of the happy conquest of the truth of God over anti-Christian oppression and error of every kind;—when Jehovah will make bare his holy arm in the sight of all nations, pluck up the kingdom of darkness by the roots, and there shall not be found one alien to the commonwealth of Israel upon the shores of mortality? In this view there is a splendid object of hope set before us; and although there are many apparently insurmountable obstacles to the final triumph of the cross, God is wonderfully removing them out of the way; and in due time every valley shall be exalted, every hill brought low, the crooked made straight, and the rough places plain. Yes, sir, the little leaven is gradually, but surely, though silently working its way through the whole lump. And "it shall soon come to pass that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that God is with you." That the day is not far distant when these hopes shall be abundantly realized, is evident, no less from scripture, than from what has been already accomplished in the great theatre of missionary enterprise. We rejoice, sir, that these things are not imaginary. They are the real life dreams of superstitious devotees—not the visionary hopes of wild enthusiasts!—they are real, they live, and move, and have their being even in our very midst—they are before us, and the rude son of the forest stands forth with the eloquence of nature, raised and refined by Christianity, to establish them. I have no hesitancy in saying, that the cause of missions is the cause of God. That it shall never fall to the ground, is therefore our rejoicing. It stands on a foundation firmer than the pillars of heaven; it rests on the rock of ages for support; and I am persuaded that it will sustain the shock of all the united elements of a vain philosophy, stand firm and stately amid the ruins of time, and eternity alone will test its stability and render it immortal.

When we consider the success that has crowned the faithful of all denominations of Christians in sending missionaries into heathen lands, our hearts overflow with gratitude to that Being whose promises support us—whose presence is certain victory. They have done nobly!—Throwing themselves into the Thermopylae of the moral world, they have alone, and alone, as the voice of many waters, and as

the Rev. Dr. Eney.

most single handed, dared the combined powers of a more cruel foe than Xerxes of Persia. And although the honor of being the first to cross the Rubicon, encircles the memory of the Wesleys, of Whitefield, and of Coke, we will not withhold from their meed of praise, but render unto Caesar the things that are Caesar's—tribute to whom tribute is due. If through any of them the Sun of righteousness has darted one benignant ray upon the poor heathen sitting in the region and shadow of death—if they have conducted one pure rill from Judah's fountain, to water and refresh one barren and thirsty spot in the vineyard of the Lord, heaven bless them. "Ephraim will not envy Judah, nor Judah vex Ephraim."

But, sir, notwithstanding the great exertions that have been already made, and the influence that is now in successful operation to evangelize the world; but little, very little as yet has been accomplished, if we survey the wide field, on whose gloomy horizon hang the big black clouds of error and night. Hundreds of millions of immortal spirits are yet to be emancipated from worse than Egyptian bondage. These occupy the greater proportion of our globe, and to these the gospel must be sent. Here and there, it is true, there are cultivated spots—gardens planted by the hands of your missionaries, and watered by the river of life. But they are only thinly strewed over this bleak wilderness, while all the remainder is destitute of moral culture, naked and sterile as the sands of Arabia. While we speak, the syce of a wide spread destruction is sweeping away millions of our fellow beings—the altars of demons smoke with the blood of human victims—the ear of Juggernaut rolls along in bloody triumph—the India widow ascends the funeral pile of her deceased husband, a sacrifice to the unhallored religion of her country—the magnificent Ganges swells with the life blood of its superstitious votaries—the scalping knife of the red men of the forest is brandished—the cries of slaughtered victims, and the war whoop of the savage strike upon the Christian's ear. Is it possible then, that we can look at these things, and remain cold and insensible?—Shall our hearts remain frozen while mortals are perishing around us daily?—Shall we feel no anxieties, when Ethiopia stretches out her hands, manacled and bleeding? Shall we go quietly to sleep when the pestilence that walketh at midnight is desolating our world? Is it possible that we should faint when the rod of our glorious deliverer waves over the troubled ocean of difficulty before us, and we hear his voice from the pillar of fire and of cloud that conducts the chosen band of Israel, bidding us go forward? Can it be, that local prejudices or sectarian feelings shall affect us? Shall we offer apologies for our backwardness in this great work? Let us rather double our diligence, and forgetting the things that are behind, bring all our tithe into the storehouse, and prove the Lord therewith, and see if he will not arise, terribly to shake the earth. Be assured that victory awaits us; and in the event of a coalition of all denominations upon the broad principles of Christian philanthropy, we should soon behold a prostrate world yielding homage to the true God. And why not unite? Are we not children of the same family, branches of the same root, streams from the same fountain, rays from the same sun—all tending the same way, though widely apart, though distinct in appearance—all having the same origin—the same end? The field we occupy is extensive—our parish, sir, is the whole habitable globe. There is room enough, and work enough for us all. Let us then awake—arise—and, putting on our holy armor, march forward without rivalry, and without jealousy.

It is my decided opinion, sir, and I ground it upon the word of God, that a mere expression of our cordial approbation of the exertions "which are making by the various denominations," &c. is not sufficient.—We are to "love, not in word, or in thought only, but in deed, and in truth." It is necessary that we make it our study to cherish the heaven-born principle of love and union, without dissimulation and without wavering. This would strike a blow in the world that would shake all Christendom. The kingdom of darkness would feel it and tremble; and the enemies of missions, confounded, instead of cursing, would exclaim with Balaam, "Surely there is no enchantment against Jacob, neither is there any divination against Israel." Let us then endeavor from this hour to convince the world that we are actuated by the highest motives. Let a reciprocity of feeling, an interchange of kind offices, an identity of interest, prevail over every thing else. In a word, let us be of one heart. This will contribute much to the prosperity of the blessed cause in which we are engaged. It will throw around us a powerful spell, a sacred enchantment, a divine halo. Let us embrace as Christians, bidding one another God speed. And if we cannot rank first in the lovely train of institutions that gem the Christian hemisphere, we will determine not to be the last in lending our aid to our fellow laborers in the noble cause of missions, in cultivating the most liberal sentiments, cherishing the most generous feelings, and multiplying acts of kindness. Thus, hand in hand, shall we all press forward in our honorable career, blessing and being blessed. We shall gather new strength as we advance; our resources will increase; and at every stage of our progress we shall behold an accumulation of evidence demonstrative of the mighty effects of CHRISTIAN UNION.

Who, then, are on the Lord's side? Who among us lift up his banner? What Christian soldier feels his soul in arms and eager for the fray? The great trumpet in Zion summoneth to the battle. The standard of Shiloh is reared. He who rides on the whirlwind and directs the storm, is gone up before us. The Macedonian cry, issuing from a thousand nations, and uttered by ten thousand thousand tongues, has already roused a slumbering world. From beyond the waters of the Atlantic, from the cliffs of Albion we are cheered. A new and holy impulse is given to Christians in both hemispheres. Its vibrations are felt before the throne of God. The angel charged with the everlasting gospel, is taking his rapid flight through the universe—we almost feel the motion of his wings. The glad tidings echo through all the celestial orb. The mountains tremble, they melt away. The valleys rise and are exalted above the hills. Fruitful grounds look beautiful, and barren deserts open in bloom. Seas are dried up, and the ransomed of the Lord pass over on dry land, with songs and shoutings. And now is heard, even upon earth, the voice of a great multitude, as the voice of many waters, and as

the voice of mighty thunderings, saying, ALLELUIA, FOR THE LORD GOD OMNIPOTENT REIGNETH.

ETHIOPIA STRETCHING OUT HER HANDS.

Near the close of last September, Rev. Mr. Waring, colored minister at the African colony, took a journey of about 80 miles, from Cape Mesurado to Grand Bassa, for the purpose of making arrangements with the native kings to open a communication with the Colony, in a way of trade. The object of his mission was successful; and in the mean time, he lost no opportunity of stating to the kings the great advantages which the Christian religion confers upon those who embrace it. The following is a brief extract from his journal, as published in the African Repository:

"King Will said he had heard that God would judge the world, and that every man would be on the earth again. I told him it was truth. He said that he had not been able to rest since he heard so—that often his heart would cry—but he did not know how to pray. This gave me the opportunity which I wanted. I stated to him the happiness of making the Son of God his friend. He replied that he knew not in what way to do it; and while I explained to him the way, the tears rolled down his cheeks. Perceiving that I noticed them, he said, 'Your words make my heart cry, but I must come to the Cape and hear more about God.'"

AFRICAN COLONY.

The prosperity of the infant colony of Africans, recently planted at Liberia, by the American Colonization Society, has already been noticed in our columns, and has, no doubt, awakened sensations of joy and gratitude in the breast of the Christian philanthropist. The following letter from the Rev. Lott Carey, a colored preacher in the colony, to a gentleman in Richmond, Va. is calculated to heighten those pleasing sensations, and to stimulate Christians to aid the society in their labors of love.

MONROVIA, Liberia, Africa, April 4, 1825.

Very dear Brother, I have a short but very interesting communication to make to you. The 13th of March being the Lord's day, was blessed to us as a day of good news from a far country.\* Early in the morning the church met to hear the relation of a poor heathen, who was led to believe that God for Christ's sake, had pardoned his sins. His name is John—he came all the way from Grand Cape Mount about 80 miles, down to Cape Mesurado to be baptized, having heard that here was a people who believed in Christ and practised baptism. He stated that about three years ago, he had spent three or four months in Sierra Leone, being sent there by his father to learn English. During his continuance there, he got about three months schooling; and it was so ordered that he had an opportunity to go to church, and it pleased the Lord to direct some word from the mouth of old Hector Peters to his idolatrous heart. The following is his own relation, without being asked any questions:

"When me bin Sa'loné—me see all man go to church—me go too—me be very bad man—suppose a man can curse me—me can curse him too—suppose a man can fight me—me can fight him too.—Well, me go to church—me can speak, and me can catch my heart (and at the same time laying his hand on his breast)—I go to my home—my heart be very heavy—and trouble me too—night time come—me fear me can go to my bed for sleep—my heart trouble me so—something tell me go pray to God—me fall down to pray—no—my heart be too bad—I can't pray—I think so—I go die—suppose I die—I go to hell—me be very bad man—pass all my [other] man—God be angry with me—soon I die—suppose man can die this time—me can't live in no more—suppose man fight me—me can't fight him in no more—all the time my heart trouble me—all day—all night me can't sleep—by and by my heart grow too big, and heavy—think to-night me die—my heart so big—me fall down this time—now me can pray—me say Lord—have—massey.—Then light come in my heart—make me glad—make me light—make me love the Son of God—make me love every body."

This is his own relation, without being asked any questions, and I have no time now to give you either the questions or answers. He appeared to be strong in the faith of the Son of God—he received his impressions about three years ago at Sierra Leone, and while there he got the knowledge of his letters—after about three months advantage of schooling, his relations called him from Sierra Leone to Grand Cape Mount, where he now lives. He however took along with him a spelling book, and he continued praying and trying to spell—and providentially, one of the men belonging to our settlement—on a trip up there in a boat, the boat got lost, and himself carried ashore by the waves, and fell into the hands of this native man John—who treated him with a great deal of hospitality—and he charged or asked him for was a Testament, which he fortunately had, and gave him. It would seem in the course of events as if he was sent there on purpose to carry the word of God to this man. Since that time, which was about a year ago, he learnt to read the Bible without any teacher, except the Spirit of God—he has learnt to read middling correctly—and he has read and meditated on the different subjects of religion, until he found it was his duty to be baptized, when he came down to our place for that purpose, and gave the relation which I have given you above. I must now say, what was I, that I could withstand God? But I thought, in order for a more public notice of his baptism, it was best to postpone it till the next Lord's day, which was the 20th, and was a day which should ever be remembered on Cape Mesurado. In the morning the Native Sunday School met, and your valuable presents of clothes, books, &c. were opened and laid before the children, with tears of gratitude to God, and thanks to you. Our teachers and assistants set to, and in a few minutes the face and appearance of our school was changed—having 18 boys neatly dressed, and wearing every appearance of civilized and improved children.—When we turned out our school and marched them through our streets, and returned them to church, it appeared to me as if the restoration and salvation of this ruined and degraded people had commenced. After preaching in the morning, I baptized the native man John, and after preaching in the afternoon we had the honor to break bread, in the house of God, with our newly arrived brethren from America, and our newly baptized brethren. I need not tell you, for you know it was a day of joy and gladness. The church made up a contribution, and neatly dressed our heathen brother John, gave him an extra suit of clothes, gave him 14 bars, and he went on his way rejoicing. We also gave him three Bibles and two hymn books.

Dear brother, tell the Board to be strong in the Lord, and in the power of his might—for the work is going on here, and prospers in his hands—that the Sunday School promises a great and everlasting blessing to Africa—and that on next Lord's day there will be a discourse on the subject of missions, with a view to get on foot, if possible, a regular school for the instruction of native children. Tell them they have my

\* It was on this day that the Hunter arrived with 50 Colonists from America.

These presents were made by some individuals of the Baptist and Presbyterian churches.

A tax is equal to seventy-five cents.

The Board of the Richmond Baptist African Missionary Society of which the writer was a distinguished member from the time of its formation.

grateful acknowledgments for the liberal appropriations which they have made, which have been well and duly applied by brother J. Lewis. I send on to you several curiosities for the benefit of the Board of health of the settlement is much to be commended. Improvements would have been very great, provided the inhabitants could have procured mail, lumber, &c. Our meeting house indeed is obliged to remain entirely still, for the want of mails, boards, &c.

Very respectfully, yours,

LOTT CAREY.

Masonry and Religion.—We are well aware that the union of these two names will startle many a pious reader; and peradventure may draw forth the anxious inquiry—"What! is the editor of our Herald a Mason?" We hasten to allay their fears, by saying, that we have never yet been initiated into the sublime mysteries of the art. Nevertheless, we are not inattentive observers of those who hold various stations in the order. Among them are many whom we love and venerate, for their Christian benevolence, ardent piety, and holy walk and conversation. There are others, it is true, whose lives contradict their professions, and bring reproach upon the order to which they belong. And we have observed with sorrow, that many pious and conscientious people judge the former by the conduct of the latter, and thus condemn the institution as immoral and profane. Would these persons be willing that our holy religion should be judged by the same rule? We venture to say they would not. Let them then apply the divine law to themselves.—All things whatsoever ye would that men should do to you, do ye even so to them." We have made these remarks by way of introducing to our readers the following striking contrast. In one instance the corner stone of a house of worship has been laid with Masonic honors;—in another, a minister of the gospel has been excommunicated, because he belonged to a lodge of Freemasons.

FROM THE EASTERN CHURCH.

On Friday the 24th ult. being the festival of St. John, the corner stone of a Methodist Chapel was laid at Winthrop village by the Grand Lodge of Maine, in presence of a large and respectable collection of people. Grand Lodge, accompanied by the members of Temple Lodge, marched in procession with music to the site, where, after the ceremonies were performed, an address was delivered on the occasion by M. Sprague, Jr. The Rev. Bishop Soule, of the Methodist Episcopal Church, from Baltimore, was present and addressed the throne of Grace. The ceremonies were concluded by a Masonic Ode, which was performed with much taste.

FROM THE NEW YORK EVENING POST.

A Baptist minister, named Elijah Dodson, in the state of Illinois, has been excommunicated by his congregation, because he belonged to a lodge of Freemasons.—When called before the church to answer this imaginary crime, he proposed the following questions:

1. Is a moral good a spiritual evil?
2. Is masonry a sin?
3. If masonry is a sin, wherein does it consist?
4. Why may I not pursue what course I please, if it is lawful, and an advantage to me, provided I do not sin?
5. When I have neither done nor intended harm, why should I be excommunicated?
6. How can you judge of that of which you know nothing?

His accusers could not extricate themselves from the difficulties involved in these questions; nevertheless, the sentence of exclusion was pronounced. On this extraordinary proceeding, the Delaware Wilmington Gazette, of the 21st inst. has the following pertinent remarks:—

"We will venture to say, that no man, who is acquainted with the principles of masonry, will ever aver that they are inconsistent with the precepts of the gospel; and for men to undertake to condemn that of which they know nothing, and censure others for holding principles of which they are totally ignorant, argues the existence of feelings in their own minds which no one can envy or admire."

SABBATH SCHOOL UNION.

(The following Circular has been sent in a letter from very generally through the state; but as some Sabbath Schools may have been omitted, we are requested to publish it.)

Boston.

To the Rev. Clergy and Superintendents and Friends of Sabbath Schools in Massachusetts.

Annexed you have a copy of the Constitution of the Massachusetts Sabbath School Union, and a list of its officers. [Omitted—having been published in the 22d number of this paper.]

It is regarded by the Managers of this Union as highly desirable that all Sabbath School Associations, both male and female, throughout the state, of every denomination, should become its auxiliaries. The terms of admission, (as you will perceive by the constitution,) are the payment of one dollar at the time of joining, and annually forwarding a Report of the School or Schools connected with each Association.

All further contributions, from auxiliaries to the State Union, are perfectly voluntary.

This Union is auxiliary to the American Sunday School Union, which was formed in Philadelphia in May, 1824, and already numbers as its auxiliaries, more than one thousand schools, ten thousand Teachers, and eighty thousand Scholars.

Among the many advantages likely to be derived from a connection with the Massachusetts Sabbath School Union, the following deserve particular notice.

By this means an opportunity will be furnished of learning the state and progress of the various Schools connected with this, and also with the American Union. Useful plans and pleasing facts will be reported; and the experience of the various conductors be collected; and the improvements which are made in the management of the Schools be circulated for the benefit of all.

The privilege of purchasing Books, for the use of the Schools, at the very low prices of the American Union; which, by publishing large stereotyped editions, is enabled to furnish them at less rates than they can be procured in any other way. And while the advantage is offered, no Society or School, by becoming auxiliary, is bound to purchase books of the Union, except so far as they may judge expedient for their own use.

You will please lay the Constitution before your Society, and if it meets with their approbation, we shall be gratified to recognise you as auxiliary to the Massachusetts Sabbath School Union. Should your Society join us, you will please send the Report of your School or Schools to be made out, according to the annexed blank, and forwarded by private conveyance, or by mail, post-paid, to the Secretary.

A Depository has been established in Boston, at No. 90 Washington Street, under the superintendence of Mr. AMOS H. HASKELL, where auxiliaries to the Union may obtain all the Books published by the State Society, at the lowest prices.

NOTE.—These Reports are to be made out at the close of the School, in the fall of the year, if it is continued during the winter; or, where the Schools are carried on through the year, they should be sent to the Secretary as soon as they are completed, as early as March 1st of each year. Under the head of General Observations, insert a brief view of the state and progress of the School, since its formation; and a con-

tinued account of such interesting circumstances as have occurred in connexion with the School; such as: successful providences, concerning the teachers, scholars, or parents; deaths of teachers and scholars; the evidence of piety; instances of conversion, extraordinary improvement; method of rewarding; Libraries, &c.

County of Sabattah School, auxiliary to the Massachusetts Sabbath School Union, instituted and attached to the Church under the pastoral charge of

Supintendent

Secretaries

Male Teachers

Female Teachers

Male Scholars attached to the School

Female Scholars attached to the School

Average attendance through the year

Total

Teachers, who after their connexion with the School have made a public profession of religion

Scholars, who, after their connexion with the School, have made a public profession of religion

Number of visits made by the Pastor of the Church to that School during the year

General Observations.

Baptists in the United States.—The Latter Day Luminary of last month contains a table of 191 Baptist Associations in the United States, embracing 3,743 Churches, in which there are 232,100 members, of whom 2,577 are ordained or licensed ministers. During the past year, 13,057 persons have been added to the churches by baptism, according to the returns in the Minutes of Association received. The above is exclusive of 49 Associations, whose Minutes were not received.

A Munificent Donation.—The Treasurer of the Presbyterian Education Society acknowledges the receipt, through the post-office, of an anonymous letter enclosing four hundred dollars, for the education of young men.—The writer acknowledges his obligations to a kind Providence for the heart and the funds of a Society whose success is so important to the cause of Zion.

Occasionally we have an awful instance in the present world, of God's holy anger against sin. It seems as if it were furnished in mercy, to warn survivors of a fiery world which leads to endless ruin. Such an instance has lately occurred in the execution at Buffalo, New York, of the Thayers, three brothers, who murdered Mr. John Love. It is said that the causes which brought these young men to the gallows were the want of parental religious instruction, and the neglect of their education. Their father was also implicated as an accessory in the murder, but owing to circumstances, permitted to go at large on his own bonds. Their mother took her leave of them, in indescribable anguish. The two eldest of the brothers have left fire and children, whose distress is extreme. The two youngest, on their last visit to them, were much overpowered by her feelings on the occasion, at the uttered shrieks which reached every cell in prison, and drew tears from the eyes even of the early felons. O ye parents! as ye value your own souls in life, as ye wish the reputation and final salvation of your children, as ye regard the welfare of your own souls in eternity, and as ye desire to honor and glorify God your Maker, who will bring you into judgment,—attend to the morals of your children, and make them feel the weight of moral obligations. Let them see that you feel accountable to God for the discharge of your duty to them; and that if they will choose the road to perdition, their blood will be upon their own heads. Your faithful and affectionate performance of such counsel, attended with the fervent prayer of faith, will not be in vain, but will meet rich reward.—Christian Watchman.

FOR ZION'S HERALD.

EDWYON.

The spirit of erecting chapels, which seems to prevail very generally in your state, is extending its influence to this section of the country. By the good providence of God, we have succeeded in making the necessary preparations for erecting a house of worship, by the style of the Wesleyan Chapel. Yesterday the corner stone of the foundation was laid in due form, the brethren of the Masonic fraternity. The lodge, brethren of other lodges, met at the court house, where a procession was formed, which moved to the appropriate oration was delivered by Brother Sprague. The procession again formed, and moved to the site of the Chapel, where the corner stone was laid in due form. Under the stone was placed a leaden plate, containing copies of the Bible, Methodist Discipline, By-laws of Human Lodge, No. 21, the Proceedings of the Grand Lodge of New Hampshire, and several smaller publications, together with two copper plate engravings. May the Lord succeed us in the erection of this chapel, and cause it to be filled with such worshippers as shall worship him in spirit and in truth. Yours, affectionately,

HERSCHEL FOSTER.

Rochester, N. H. June 2



acknowledgments for the liberal appropriation which they have made, which have been well applied by brother J. Lewis. I read on to the curious curiosities for the benefit of the Board of the settlement is much as common. The agents would have been very great, provided the agents could have procured nails, lumber, &c. meeting house indeed is obliged to remain entire for the want of nails, boards, &c.

Very respectfully, yours,  
LOTT CAREY.

**Honour and Religion.**—We are well aware that one of these two names will startle many a pious man; and peradventure may draw forth the anxious cry—"What? is the editor of our Herald a Man?" We hasten to allay their fears, by saying, that we never yet have initiated into the sublime mystery of the art. Nevertheless, we are not inattentive of those who hold various stations in the Among them are many whom we love and rate, for their Christian benevolence, ardent piety, and holy walk and conversation. There are others, whose lives contradict their professions, and reproach upon the order to which they belong. We have observed with sorrow, that many pious conscientious people judge the former by the conduct of the latter, and thus condemn the institution as moral and profane. Would these persons be willing that our holy religion should be judged by the same? We venture to say they would not. Let them apply the divine law to themselves. All things serve ye what men should do to you, do ye so to them." We have made these remarks by way of introducing to our readers the following contrast. In one instance the corner stone of a house of worship has been laid with Masonic honors; another, a minister of the gospel has been excommunicated, because he belonged to a lodge of Freemasons.

**FROM THE EASTERN CHRONICLE.**  
On Friday the 24th ult. being the festival of St. John, the corner stone of a Methodist Chapel was laid at a village by the Grand Lodge of Maine, in presence of a large and respectable collection of people, many of whom were from adjacent towns. The Lodge, accompanied by the members of the Grand Lodge, marched in procession with music to the site, where, after the ceremonies were performed, an address was delivered on the occasion by Mr. Sprague, the Rev. Bishop Soule, of the Methodist Episcopal Church, from Baltimore, was present and addressed the throng of Grace. The ceremonies were conducted by a Masonic Ode, which was performed with such taste.

**FROM THE NEW YORK EVENING POST.**  
A Baptist minister, named Elijah Dodson, in the city of Illinois, has been excommunicated by his congregation, because he belonged to a lodge of Freemasons. When called before the church to answer the charge, he proposed the following questions:—  
1. Is a moral good a spiritual evil?  
2. Is masonry a sin?  
3. If masonry is a sin, wherein does it consist?  
4. Why may I not pursue what course I please, if it is lawful, and an advantage to me, provided I do not sin?  
5. When I have neither done nor intended harm, should I be excluded?  
6. How can you judge of that of which you know nothing?"

His accusers could not extricate themselves from the difficulties involved in these questions; nevertheless, the sentence of exclusion was pronounced. On the extraordinary proceeding, the Delaware Wilmington Gazette, of the 21st inst. has the following pertinent remarks:—  
"We will venture to say, that no man, who is acquainted with the principles of masonry, will ever regret that they are inconsistent with the precepts of the gospel; and for men to undertake to condemn that of which they know nothing, and censure others for holding principles of which they are totally ignorant, argues the existence of feelings in their own minds which no one can envy or admire."

**SABBATH SCHOOL UNION.**  
[The following Circular has been sent in a letter from very generally through the state; but as some Sabbath Schools may have been omitted, we are requested to republish it.]

**Boston.**  
To the Rev. Clergy and Superintendents and Friends of Sabbath Schools in Massachusetts.  
Annexed you have a copy of the Constitution of the Massachusetts Sabbath School Union, and a list of its officers. (Omitted—having been published in the 23d number of this paper.)

It is regarded by the Managers of this Union as highly desirable that all Sabbath School Associations, both male and female, throughout the state, of every denomination, should become its auxiliaries. The terms of admission, (as you will perceive by the Constitution,) are the payment of one dollar at the time of joining, and annually forwarding a Report of the School or Schools connected with each Association. All further contributions, from auxiliaries to the State Union, are perfectly voluntary.

This Union is auxiliary to the American Sunday School Union, which was formed in Philadelphia in May, 1824, and already numbers as its auxiliaries, more than one thousand schools, ten thousand Teachers, and eighty thousand scholars.

Among the many advantages likely to be derived from a connection with the Massachusetts Sabbath School Union, the following deserve particular notice:—  
By this means an opportunity will be furnished of learning the state and progress of the various Schools connected with this, and also with the American Union. Useful plans and pleasing facts will be reported; the experience of the various conductors be collected; and the improvements which are made in the management of the Schools be circulated for the benefit of all.

The privilege of purchasing Books, for the use of the Schools, at the very low prices of the American Union; which, by publishing large stereotyped editions, is enabled to furnish them at less rates than they can be procured in any other way. And while this advantage is offered, no Society or School, by becoming an auxiliary, is bound to purchase books of the Union except so far as they may judge expedient.

You will please lay their approbation, we shall be gratified to recognise you as auxiliary to the Massachusetts Sabbath School Union. Should your Society join us, you will please cause the Report of your School or Schools to be made out, according to the annexed blank, and forwarded by private conveyance or by mail, post-paid, to the Secretary.

A Depository has been established in Boston, at No. 90 Washington Street, under the superintendence of Mr. AMOS H. HARKLEY, where auxiliaries to the Union may obtain all the Books published by the parent Society, at the lowest prices made out at the close of the Report in the fall of the year, if it is so close of the Report in the winter; or, where the same are carried on through the year, they should be sent to the Secretary so as to be received by him on or before March 1st of each year. Under the head of *General Observations*, insert a brief view of the state and progress of the School, since its formation; and a con-

one account of such interesting circumstances as have occurred in connexion with the School; such as remarkable providences, concerning the teachers, scholars, or parents; deaths of teachers and scholars; their religious improvement; method of rewarding; Librarian, &c.

County of 182  
Sabbath School, auxiliary to  
the Massachusetts Sabbath School Union, instituted  
attached to the Church under the pastorate of  
Hours of instruction  
Conductors.

Superintendent  
Secretaries  
Male Teachers  
Female Teachers  
Male Scholars attached to the School  
Female Scholars attached to the School  
Average attendance through the year

**Total.**  
Teachers, who after their connexion with the School have made a public profession of religion  
Scholars, who, after their connexion with the School, have made a public profession of religion  
Number of visits made by the Pastor of the Church to that School during the year  
General Observations.

**Baptists in the United States.**—The Latter Day Tabernacle of last month contains a table of 191 Baptist Associations in the United States, embracing 2343 Churches, in which there are 238,100 members. During the past year, 13,057 persons have been added to the churches by baptism, according to the returns in the Minutes of Association received. The above is exclusive of 49 Associations, whose Minutes were not received.

**A Manifest Donation.**—The Treasurer of the Presbyterian Education Society acknowledges the receipt, through the post-office, of an anonymous letter enclosing four hundred dollars, for the education of young men. The writer acknowledges his obligations to a kind Providence for the heart and the pen making this "small contribution" to the cause of Society whose success is so important to the cause of Zion.

Occasionally we have an awful instance in the present world, of God's holy anger against sin. It seems as if we were furnished in mercy, to warn survivors of the end which leads to endless ruin. Such an instance has lately occurred in the execution at Buffalo, New York, of the Thayers, three brothers, who murdered Mr. John Love. It is said that the causes which brought these young men to the gallows were the want of parental religious instruction, and the neglect of their education. Their father was also implicated as a necessary in the murder, but owing to circumstances, permitted to go at large on his own bonds. The mother took her leave of them, in indecorable terms. The two eldest of the brothers have left their parents, and their children, who are in the hands of the law, on her last visit to them, was much overpowered by her feelings on the occasion, and we are informed that she wept every cell in prison, and drew tears from the eyes even of the very felons. O ye parents! as ye value your own souls in life, as ye wish the reputation and final salvation of your children, as ye regard the welfare of your own souls in eternity, and as ye desire to honor glorify God your Maker, who will bring you to judgment, attend to the morals of your children, and make them feel the weight of moral obligation. Let them see that you feel accountable to God for the discharge of your duty to them; and that if they choose the road to perdition, their blood will be on their own heads. Your faithful and affectionate friend, the undersigned, attended with the fervent prayer of faith, will not be in vain, but will meet you, rewarded.—*Christian Watchman.*

**FOR ZION'S HERALD.**  
The spirit of erecting chapels, which seems to prevail generally in your state, is extending its influence to this section of the country. By the good example of God, we have succeeded in making the necessary preparations for erecting a house of worship, styled the Wesleyan Chapel. Yesterday the corner stone of the foundation was laid in due form, the brethren of the Masonic fraternity, the lodge, brethren of other lodges, met at the court house, where a procession was formed, which moved to the designated meeting house, where an excellent appropriate oration was delivered by Brother Taylor. The procession again formed, and moved to the site of the Chapel, where the corner stone was laid in due form. Under the stone was placed a leaden tablet, containing copies of the Bible, Methodist Discipline, by-laws of Humane Lodge, No. 21, the Proceedings of the Grand Lodge of New Hampshire, and other smaller publications, together with two copies of the *Christian Watchman*. May the Lord succeed us in the erection of this chapel, and cause it to be filled with such worshippers as shall worship him in spirit and in truth. Yours, affectionately,  
HERSCHEL FOSTER.  
Rochester, N. H. June 25, 1825.

**LITERARY AND SCIENTIFIC.**  
Mr. Webster's Address upon Bunker Hill was issued last week, from the press of Cummings and Hilliard, and gave \$500 to the Bunker Hill Monument Association, for the copy. The Address fully sustains the high reputation of its distinguished author, and sells with great rapidity. We learn that the first edition, consisting of 3500 copies, was sold in two days; and a second edition was published on Friday morning. The *American Traveller and Stage Register*.—The first numbers of these periodicals were published in Boston yesterday, by Willard Badger and Royal L. May. And although, from a perusal of the prospectus, and our knowledge of the publishers, our expectations were raised above the ordinary level, it is but too true to state that they are more than realized. The *Traveller* is to be a semi-weekly journal of the most useful and interesting nature, and its original matter is interesting and neatly written, and its mechanical execution is extremely neat. The *Stage Register* is in the quarto form, and is to be published once in two months, or oftener, should circumstances require it. The present number contains a list of about one hundred and fifty lines of stage routes, omnibuses and canal packets; the times of their departure and arrival; their respective fares, and the names of their proprietors. Any changes that may take place in the line, during the intermediate times between the publication of the *Traveller* and the *Stage Register*, will be regularly noticed in the *Traveller*. The price of the *Register* and *Traveller* is five dollars per annum.

We hope that the proprietors of stages and stage routes will furnish the publishers with all the information necessary to render their work complete, accurate, and extensively useful. Indeed it will be their interest as well as duty to do so.

To the traveller, the merchant, the innkeeper and man of business, these publications must be of great value. And as it appears that the enterprising proprietors have spared no pains or expense in the undertaking, we hope they will be honorably remunerated by a discerning public.

**Literature of Colombia.**—Colombia, one of the Republics of South America, it is said has a population of four millions; has 18 newspapers published in its limits; has formed 40 schools on the plan of *Bell and Lancaster*, during the past year; has established 10 Colleges and 3 Universities, where every branch of knowledge, except political economy and the mechanic arts, is taught. The library of Bogota consists of 14,500 volumes.

**Amherst College.**—By letters from the Rev. Jonas King, Professor of Oriental Literature in Amherst College, dated December, 1824, it appears that he anticipates returning to America, and entering on the duties of his Professorship, in the course of next spring or summer. He proposes to visit, on his way, Constantinople, Greece, Italy, France, Holland, and England, and to reside in Spain a sufficient length of time to acquire the Spanish language. From his travels and residence of three years in Asia, it is expected that he will be peculiarly qualified to assist young men preparing for eastern missions; and the acquisition of the Spanish language will enable him to assist those destined for South America.

**A Company having been formed in England,** for the purpose of purchasing *Patent Rights*, and bringing such into use as may be considered valuable; and as the views of the company extend not only to all parts of Europe, but also to America—the Proprietors of this establishment, who has opened a correspondence with the aforesaid society, offers himself as a medium, through which proposals may be made to the aforesaid Company, by any ingenious individual who may be in possession of any invention or improvement calculated to be useful in the present age. Communications, made personally, or by letter, (post paid), and addressed to the Proprietor of the Albion Newspaper, New York, will be promptly attended to. The capital stock of the Company is two millions of dollars, and pecuniary assistance will, in certain cases, be afforded, to enable inventors to repair to England and make perfect their plans.

The following is an extract from the Company's Prospectus:—  
"British and Foreign Patent Association—Capital 500,000, in shares of 50l. each.—Messrs. Drums, London, bankers.  
"The object of this Association will be directed to the purchase and sale of patent rights, and bringing into use such as may be considered valuable. It is presumed that a permanent benefit will ensue, not only to the shareholders, but also to the public, from the encouragement held out to native and foreign talent, while a new field will be opened to the mechanic, who will obtain the full reward of his labors, and no longer deplore the want of means to perfect the object of his invention. At the same time, the public will derive considerable advantage from having many valuable inventions brought into general use, which otherwise would have remained (as numbers at the present day do) totally neglected or unknown, from the proprietors not possessing sufficient capital to bring them forward, as well as from other causes. Although the public and shareholders will be great gainers by the establishment of this association, the private interests of individuals will not be prejudiced, as it will not, in any wise, interfere with, or cripple private trade, but a fresh impetus will be given to the advancement of all useful inventions in the arts, sciences, agriculture and navigation. It is intended to establish a correspondence with the principal places of Great Britain, the Continent, and America, and to afford pecuniary means for the inventors to proceed to England for the completion of their views."

Noah's Advocate mentions that among the scientific adventures, who have made several successful ascensions at Lisbon and Madrid. He has brought with him his balloon, with all the necessary apparatus. It was his intention to have ascended at Boston on the late anniversary of the battle of Bunker Hill—but he unfortunately had a long passage.

**Valuable Discovery.**—A quarry of green marble has been discovered at Westchester, N. Y. in digging for the foundations of the State Prison. The Westchester Herald says that it resembles the celebrated *Verde Antique*, so much esteemed by the Ancients, and that the quarry appears to be very extensive.

**BOLIVAR AND SOUTH AMERICA.**

Lima papers to the 13th of March, and Buenos Ayres to the 23d of April have been received at Merchants Hall.

On the 10th of February the Constituent Congress of Peru passed a decree, by which they conferred on Bolivar the Liberator, the supreme political and military command of the Republic, until the meeting of the Congress prescribed by the Constitution, to take place in 1826. He is authorized to suspend the constitutional articles, laws and decrees, which are opposed to the public good, in existing circumstances. He is authorized to delegate his powers to one or more persons, and in an unexpected emergency may appoint a substitute. Bolivar had previously resigned his dictatorial power.

He is empowered to raise loans, to levy extraordinary contributions, is charged at his discretion to purge the republic of the enemies of liberty and American independence, of whatever class and condition they may be, and is authorized to abrogate such laws as he may think opposed to the security and liberty of the continent, and to promulgate such others as he may think better adapted to these objects.

**Revolt at Montevideo.**—Capt. Gardner, who arrived at New Bedford from Rio Janeiro, reports that six days previous to his sailing, a government brig arrived in six days from Montevideo, with dispatches for the Brazilian government, the purport of which was that a revolt had taken place in that province. The General who had assumed the command of the revolutionaries, is the same that formerly commanded under Artigas; he had planted his standard around Montevideo. The General commanding in the city states he has not one thousand men when he can depend. In consequence of the above intelligence, the Emperor has laid an embargo at Rio, prohibiting any vessel departing, bound to the South, and was embarking sixteen hundred troops, with a General to supersede and take command of Montevideo.

**Colombia.**—Carthagen papers to the 26th, and Bogota to the 5th May, received at New York, mention the arrival at Buenaventura of two members of the Peruvian Congress, who had been despatched to Colombia to felicitate the government of that Republic, in the victory obtained by Gen. Sucre over the Spaniards, and to solicit permission that Bolivar should remain in Peru some time longer, in order fully to complete the work of emancipation, and place the liberty of the country on a more permanent foundation.

Capt. Jennings, who has arrived in this city from Lima, which place he left the 22d March, states that Callao was in the possession of the Spaniards, and was blockaded by seven sail of men of war, and besieged by 4,500 troops under Gen. Bolivar in person. And that while at Panama, where he stopped, a French sloop of war arrived on the 12th April, from Lima, with information that news was received at Lima between the 22d and 30th March, that the Spanish General Olaneta, had been defeated by General Sucre.

**From Matanzas.**—Capt. Brothers arrived at New York, from Matanzas, informs that the negroes on several of the principal plantations in the Partido of St. Jose, about twenty miles from Matanzas, have revolted and murdered the proprietors thereof in the most shocking and cruel manner. The Governor had sent a large body of troops to quell them. According to the latest advices they were pretty well subdued, and about 60 or 70 of them. The whole number collected was said to be about 300. They killed 15 or 20 whites including one female, principally foreigners. Whole families were flocking into Matanzas for safety.

**Greece.**—The news from Greece continues to be of the most gratifying nature. The intelligence of the defeat of the Egyptians near Navarino, has received additional confirmation from various quarters. The loss of the Turks is stated at 2,000 killed, and 500 prisoners, among which were several European officers. Patras was closely blockaded by land and sea. The Greek fleets decidedly had the ascendancy. Saccouris, with 35 vessels, was pursuing Ibrahim Pacha on his return to Candia; and Miauluis, with 45 vessels, was gone in search of the Turkish fleet at Constantinople. A letter from Constantinople, dated the 23d of April, says, "Alarming news has arrived from the Morea. Ibrahim Pacha is in a desperate situation; he is surrounded by the Greeks, who are hastening to the spot from all quarters. The landing of the Egyptian in Greece has been a signal for a levy on masses. The electric spark has not a more steady effect. The captains of the Christian vessels arriving from the coast of the Morea consider Ibrahim as nearly ruined, but the Turks still flatter themselves that he will extricate himself from his embarrassment. We hear nothing of the army of Reschid Pacha, which was to penetrate into the Morea by land."

**West India Slavery.**—The celebrated Mr. Brougham, in a Speech before the London Society for Mitigating and gradually Abolishing the State of Slavery throughout the British Dominions, unhesitatingly declared, that if the West Indian colonies suffered the present vacation of parliament to pass without adopting the meliorating measures so long pressed upon them, the subject should be called up in that body the following week, for the ensuing session, for the purpose of "settling it for ever." Whether he intended to prepare forward such a measure, or preserved his more proper station of being one of its supporters, was a matter of indifference, but done, he pledged himself it should be, in the event of the alternative he alluded to."

**African Colony.**—We have received from Liberia tidings of a consoling nature, so far as they go. Our intelligence is up to the 23d of March last, at which time the inhabitants were in good health and spirits, and a general spirit of harmony prevailing. They express their warmest gratitude to the Colonization Society. The surrounding country, to the distance of one hundred miles, has been explored, and it is found to be abundant in tropical productions, and copiously supplied with streams on which at some future day manufactures will be founded. The inhabitants have begun already to make inquiries on the subject of gold mines, and to flatter themselves with the hope that their researches will not prove unproductive. But this is not the only subject that interests the emigrants. Another African writes that he is busily engaged in the cultivation of coffee, and he felicitates himself this season on the prospect of an abundant crop. The morals of the people have much improved—they are engaged in building, ploughing and planting, and there is, throughout the colony, what may be called an esprit de corps—they are rejoicing in the idea that Providence, by the means of such humble instruments, designs hereafter to build up a mighty nation—that they are destined for the advance guard of civilization, and that Africa is hereafter to be recorded in the archives of glorious history—that she is to have her orators, poets, legislators and law givers.—*Bull. Am.*

A bookseller in Baltimore has received, through the post office, a note from an unknown hand, enclosing a sum of money, and stating a boy had nearly a year ago stolen a book from his store—but that "God" would not let him rest or keep the book without paying for it."

**Ship Timber.**—The Wayne Sentinel states, that "A raft of ship timber from Rochester, passed down the canal last Sunday, destined for New York, and valued at \$3,000." The heavy white oak timber, alone, on Grand Island, opposite the mouth of the canal, is worth the whole sum the island is for.

**GENERAL INTELLIGENCE.**  
FOURTH OF JULY.  
Monday last, being the forty-ninth anniversary of the independence of the United States of America, was celebrated throughout the nation in the usual joyous manner, by the ringing of bells, salutes from the artillery, military displays, processions of the citizens, orations, public dinners, fire works, &c. To these demonstrations of joy, when kept within the bounds of reason and sobriety, we have not the least objection. And we rejoice that the time has come when Christians begin to feel that these should be added another—that of devout thanksgiving and praise to Him, whose mighty arm not only wrought out the liberty of our country, but also brought salvation to a world groaning under the bitter bondage of sin and Satan. We hope to see the time when the birthday of our nation shall be solemnly proclaimed by public authority a day of thanksgiving to Almighty God—when all classes of our citizens, from the highest to the lowest, shall through the temples of the Most High—when from the hearts of millions of freemen the holy incense of gratitude shall ascend as a sweet and acceptable savor, before the throne of God.

**From England.**—An arrival at New York brings dates to 25th May.

The Catholic Relief Bill was rejected in the House of Lords May 17th, on its second reading, by a majority of 49, (178 to 130). This decision produced a considerable sensation. A great meeting of the Catholics was held in London on the 21st to denounce this result, and to devise means for further efforts to obtain their cause. It is stated that the debate was the most animated and protracted that has been for many years. The public interest seemed roused to the highest pitch. The doors of the House of Lords were besieged by anxious crowds from an early hour in the forenoon, and when opened, at half past four, the rush for admission was for some time tremendous. The Duke of York's speech against the bill had been printed in London, in letters of gold, and sold at \$2,75 a copy.

**CHEROKEE NATION.**  
The subjoined letter, addressed by Mr. David Brown, to the Editor of the Family Visitor, published in Richmond, Vir. will be read with interest.

**TO THE EDITOR OF THE FAMILY VISITOR.**  
DEAR SIR,—In compliance with your request I now do myself the pleasure to give you a brief view of passing events in this country. Perhaps you will be surprised to learn that I am in the east instead of west of the Mississippi. Last September I left the Arkansas on a visit to this my mother country, about which time, some of my Arkansas friends were thinking of returning here, in consequence of the unhappy state of national affairs in the Arkansas. Recently, it appears, that affairs have turned into a favorable position; which will probably put my friends out of the notion of returning. In case that they do not come, I will then speedily return to the Arkansas.

The separation of the Cherokee people into two divisions at a distance of five hundred miles, has caused no inconsiderable trouble and expense; and I am sorry to say that there is no prospect of the two divisions ever uniting again. Those on the Arkansas will never return, and as to trying to persuade those in this country to go there, you may as well attempt to send them to Greenland or to Africa. Those on this side acknowledge the Arkansas country to have more game than this, and that the soil there is superior to this. But game is not their object. Many years have now passed since they buried the bow and arrow with the tomahawk of war. Instead of acquiring subsistence by the precarious chase of the wild woods, they now pursue a different course; the weaver's shuttle is playing, the plough and hoe are used, the thing forest is cut down and large farms are made. But independent of this, the Cherokees alike with all nations, love their birthright possessions, where the ashes of their ancestors are deposited, and where delightfully glide the sweet Cherokee waters. And why insist on their emigrating? Shall they leave their extensive farms, cotton gin houses, grist and saw mills, English schools to the number of fifteen, located in different parts of the nation, and five hundred Cherokee children of both sexes, that are receiving useful knowledge, and the growing Christian churches in the nation? I say, shall all these institutions and this auspicious state of Georgia or Mr. Monroe? God forbid! How would the Georgians receive a proposition from the Cherokees to exchange the land they now hold, (which originally belonged to the Cherokees) for a tract of country near the Rocky Mountains? Every body knows the manner in which such a proposition would be received by the Georgians. The same case is applicable to the Cherokees. Unless force is resorted to, unless the gigantic United States should fall, sword in hand, upon the innocent babe of the Cherokee Nation, the Indian title to this land will remain so long as the sun and moon endure. But I will trouble you with this subject no longer, at present; for "sufficient unto the day is the evil thereof." I hasten to touch on a more pleasing theme.

I am now translating the New Testament from Greek and English into my native tongue. Seven chapters in Matthew are completed. In consequence of their existing no Cherokee dictionary or complete grammar, the work, particularly at the outset, must go on slowly. However, I fondly hope the period is not far distant when I shall have the pleasure of presenting to my country, in Cherokee version, the whole of the New Testament. I write now according to the plan proposed by the Hon. J. Pickens of New England, which plan is not without some defects. In this way I intend to translate the Testament, and on its completion to transcribe it into a Cherokee syllabic system for the press. That mode of writing lately invented by Mr. Gues, the self-taught Cherokee philosopher, has been universally adopted in the nation; but like all systems of learning, it needs improvement. I would not rob this distinguished Cherokee of the honor justly due him for his philosophical researches, but if he or any other person, does not engage to improve the system, I must tender my humble services to the subject. I intended to have written more, but the limits of this paper will not allow me at present; at some future period, therefore, I will pick up and send you what I have omitted.

Remember me affectionately, dear sir, to my friends in Virginia, I have not forgotten their hospitality to me; often do I call to mind and I hope to cherish unceasing gratitude for the favors I received in Virginia, and other parts of the United States.

Yours truly,  
DAVID BROWN.

Prince Murat has arrived at New-York. He is twenty-one years of age. It is said, after a short stay with his uncle Bonaparte, in Bordentown, he intends to visit his elder brother in Florida.

**The New Frigate.**—We noticed, a few days since, the beautiful launch at our Navy Yard of one of the finest 44 gun frigates we ever beheld. It will be recollected that by a resolution of Congress the ships of this class in the navy are to take their names from the rivers of our country. In obedience to this resolution, and combining a delicate allusion to the spot where General Lafayette first sealed his devotion to our country with his blood, she was named by the President, *The Bradwinie*. To render the compliment still more elegant, we understand that orders have been issued for her immediate equipment; and that if it should be found possible to prepare her in time, she will await the pleasure of the "Nation's Guest," to whom a communication has been made by the Executive, requesting for her the honor of conveying him home, and of first crossing the ocean under his auspices.—*Nat. Jour.*

It is mentioned in a Connecticut paper, as a remarkable fact, that the eight individuals who composed the band which was organized at Hartford in 1777, and attached to Col. Webb's regiment, are all still living.

**Rogues caught.**—Three pick-pockets who followed General La Fayette into Boston to Portland Maine, have been caught at Kennebunk, at which place they stole from the pockets of citizens, between two and three thousand dollars. A large portion of the money was the pocket books taken from them upon the steamer, and in places where they had deposited them. Two of the thieves are apparently Frenchmen, the other says he belongs to Providence.

Two Choctaw Chiefs lately fought a duel at N. Orleans. One was killed, and the other, according to the custom of his tribe, was shot by his companions, and both were buried in one grave.

**PROVIDENCE, June 29.**  
Extract of a letter from Abner Allen, Esq. dated Nov. 17, 9th June 1825, to a gentleman in this town.

A fatal accident happened last week in the town of Randolph. A son of Mr. John Stevens, only 5 years old, went out to gather flowers on Tuesday in the forenoon, and was seen for about half an hour. He was tracked more than half a mile, but not discovered until the Friday following. The first day and night it was warm. The second and third nights it snowed. The faithful dog, which accompanied the child, came in on Thursday night. He was then fed, and the people taking torches, the dog followed his tracks, (there being a light snow) and found the child soon after sun-rise. He was under a log, on his face, head dead in leaves and brush, and was literally frozen to death. The dog's head was by the child's head, and marks where the dog had snuffed and lapped him were discovered. He had nothing on but a tow shirt and trousers. The dog, when within ten rods of the spot,

where the child lay, went all round, and set up a most hideous and mournful howling, and would not go nearer, and seemed to be as much affected, if possible, as a human being."

**CANAL ERAS.**  
Under the above title the Albany Daily Advertiser, gives a synopsis of the progress of the canal in the state of New York, collected from the history of the canal, arranged by J. V. N. Yates, Secretary of the State, under the direction of the joint committee. The article in the Advertiser embodies much useful information, and from it we have selected the following facts:

In September next the Erie canal will be completed, and the finishing blow will have been struck that shall complete an uninterrupted navigation from the great Lakes to the Atlantic ocean—and all this mighty project will have been executed in little more than eight years, and that too by the resources of a single State.

The first excavation commenced July 4th, 1817, and the first toll was received July 1st, 1820. From July 1st, 1820, till the ice prevented the navigation in the year, \$5,244 34 for tolls were received, on the part of the Erie canal, which was navigable, and \$450 56 at the Little Fall.

September 1st, 1822. Great dam at Port Edward finished so that a continuous sheet of 900 feet of water runs over the whole length of that stupendous structure.

October 8, 1823. The first boats passed from the west and the north through the canal, into the tide waters of the Hudson at Albany, amidst the acclamation of thousands.

At the close of the year 1824, the excess of the revenue above the interest of the canal debt was \$300,000.—10,000 boats passed this year on the junction of the Erie and Champlain canals. The amount of toll received on the two canals, this year amounted to \$240,704 07. The whole amount received up to that time was \$531,396 15. The revenue is estimated, after 10 years, to amount to upwards of a million of dollars per annum.

It is estimated that in the year 1826, the population of the State of N. York will amount to 2,000,000 souls, and the toll to \$1,000,000. More than 500,000 bushels of water proof lime were used in building the canals. The canal debts on January 1st, 1826, will amount to \$7,662,092 54 cents. It is supposed that this debt will be extinguished in ten years.

Whole length of Erie Canal, 353 miles.  
Do. Champlain, 61 do.

Total, 414 miles.

It is worthy of remark, that the principal Engineers, employed on the Erie and Champlain Canals, have been, throughout the whole period which has been occupied in the construction of those works, *Native Citizens*, with the unimportant exception of one French and one Irish gentleman, who were each employed one year in making some preliminary examinations.

**MARRIED.**  
In this city, John Sampson, of Lisbon, Me. to Miss Penelope Pelham; Mr. Samuel Hewes Hubbard, to Miss Elizabeth, eldest daughter of John Champey, Esq. all of Roxbury; Mr. Daniel Wilbur, to Miss Rachel C. Miller; Mr. Michael Maher, to Miss Esther H. Gould.

**DIED.**  
In this city, on Wednesday morning, Mrs. Sarah Bray, of the theatre, widow of Mr. John B. on Thursday, Mrs. Margaret Allen, aged 35; Mrs. Margaret Leary, aged 36; Mrs. Sarah Shaw, of Gloucester, sister of the late Captain Theodore S. aged 52, and daughter of the late Rev. John Rogers of Gloucester, a lineal descendant from the first martyr, in Queen Mary's reign, (back to whom an unbroken line of ministers is traced in the family).

In Marchmont, near Quebec, in the 76th year of his age, the Right Rev. Jacob Mountain, D. D. Lord Bishop of Quebec. His Lordship was the first Bishop of that diocese to which he was consecrated in 1783.

In Baltimore, General John Stricker, President of the Bank of Baltimore. His remains were interred on the 24th, with the highest military honors.

In Westbury, (R. I.) a daughter of Colonel Jedediah Knight, aged about 15 years. On returning home from the house of a neighbor, she was struck with lightning and instantly killed. A black man, who was passing near by at the time, conveyed her immediately home, and medical assistance was procured, but to no purpose, the vital spark had flown for ever.

**SHIP NEWS.**

**ARRIVALS AND CLEARANCES.**  
TUESDAY, June 28.—Arrived, brig Daniel Webster, Harlow, Buenos Ayres, 64 days; Retrieve, McLellan, Norfolk, via New Bedford; Express, Merrit, Albany; Rapid, Wheeler, New York; Fame, Brewster, sloop, Dover, Howe, from St. Peters; N. F. 15; Eng. sch. Hunter, Mason, from Turks Island; Cleared, brig Sewall, Thacher, Charleston; sloop Fair, Nickerson, Honduras; Hope, Pickering, Lubbo; Leo, Perry, Thomaston; Delia, Lecher, Tabox, Gardiner; sloop Super, Esch, Savannah.

WEDNESDAY, June 29.—Arrived, brig Burton, Burton, Rio Grande, 58; sch. Washington, Cook, New York; sloop Eagle, from do.; Eliza Ann, Gould, New York; Rapid, Nantucket. Cleared, brig Maine, Bugnon, Charleston; sloop Reaper, Percival, Baltimore; Dry, Sault, New York; Grek, Nelson, do.; sloop Comet, sloop Hattie, Barker, Hatteras; THURSDAY, June 30.—Arrived, brig Hannah, Shurley, Marblehead; Sabra, Snow, New York; schs. Dart, Grand Bank, via Cape Cod; Mary and Rebecca, Stewart, N. York; Thornton, Bacon, do.; Virginia, Oils, Richmond; Janus, Talence, Rotterdam; sloop Church, Small, Philadelphia; Volary, Portland; Satellite, Bibbiss, Fredericksburg; Packet, Kennebec; Lark, Salem; new brig Attitude, Laue, Bath. Came up from quarantine, brig Bolino, Smith, and Rapid, Huff, Guyana; Shawmut, Bolen, Brazil, via New York; William King, Sudman, 31; Otter, Powers, Smyrna; sloop Catharine, Morton, St. Pierre, 27. Arr. at quarantine, brig Dolphin, Hopkins, St. Croix, 22; Venus, Smith, Key West, 18. Cleared, brig Trin, Cooper, Gibraltar; and a market; Reckless, Charleston; schs. Biller, Barker, Hatteras; Champlain, Stockford, Eastport; Otter, St. Andrews.

FRIDAY, July 1.—Arrived, schs. Merrit, Butler, Bath; Echo, Ransom, Hartford; Mark, Parker, Alexandria; Eliza and Bessie, Sears, Denby; Piscataqua, Wareham, via New York; Polly, Hardy, Chatham; Hannah, Hill, Provincetown; Northon, Libberts, Crowell, Wareham; General Brown, Matson, Albany, 13; Bedford, Hitch, New Bedford; Syren, West, Hallowell. Cleared, ship Emerald, Webb, Chelmsa; bark Benning, Brewster, Norfolk; brig Factor, Grozer, Matanzas; Independence



